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A CENTRE OF ATTRACTION.

EVERY one desires to have some friends or at least some acquaintances, and every one wishes that such friends and acquaintances shall belong to that rather imperfectly defined class styled respectable. The desire is certainly more than innocent, it is commendable. It is needful, it is good, to be listened to, to be sought, to be able to gather about ourself a circle of men and women. Very few persons are so foolish, or so reckless, as to be able to say honestly that they are indifferent about society. Those who make such assertions wish always for hearers, at least they must tell friends and acquaintances how little they care about them. The desire, I say, is good; would that the means resorted to for its satisfaction were as good, and wisely chosen. We wish for friends:—and how do we endeavor to gain them? Why, in a large majority of cases, we endeavor to secure the attention desired, not for *ourselves*, but for something which is not ourselves, though connected intimately with ourselves. We would be centres of attraction, and with a singular want of directness, we strain every nerve, not to make ourselves attractive persons, but to secure and surround ourselves with attractive things. I cannot live isolated; somebody must knock at my door; somebody must sit by my fireside, and at

my table; somebody must exert himself to maintain conversation with me. To this end my house shall be elegant, this heavy oaken door shall arrest the passer by, my furniture shall be costly and beautiful, my meats and wines shall be delicious. Now this plan is, in a certain sense, successful; the *things* to which we have alluded 'draw full houses', as the managers say. Yes, and it may be, that persons thus brought together, by their conversation one with another, will afford us, indirectly, much profit and entertainment. The plan is successful, we say; for there are always men of cultivation, men of intellect and taste, who are glad to find a convenient gathering or lounging place, a sort of exchange for scholars; there are always those who are sufficiently fond of dainties, to run the hazard of a few moments' conversation with a tiresome host or hostess, for the sake of gratifying their epicurean propensities. The plan is successful, we say; and yet it is not successful, at all, if one considers the true end in the whole matter, the thing originally sought after. We desired friends, and our furniture, our pictures, our horses, have found them. *We* are simply in the way. *We* enter into the business only to mar and abate. Our so called friends are as strange to us, as they would be, were we only listening to their words in a lecture-room; only it is the formal 'My dear Sir,' or 'My dear Madam,' instead of 'Gentlemen,' or 'My Friends.' Do you not see how glad they are when the necessary compliments have been exchanged, and one is at liberty to retire into a corner with a friend? Do you not see that a tiresome person is still tiresome, though seated upon an elegant sofa?

This plan, then, is evidently a failure. What shall be substituted for it? This, we think. Let one endeavor to go straight to the point in the matter, to become attractive through beautiful and noble qualities, intellectual and moral, to expend upon the internal, the time and labor now lavished upon the external. Let one endeavor to be agreeable and

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instructive, to maintain and manifest a spirit true, wise, refined. Then we might gather and bind. Then we might enjoy a genuine society, a flowing together and struggling together of kindred spirits.

This plan is good, first, because no other will accomplish the object. If this will not serve, the thing cannot be done. It is good, again, because it is feasible. Men and women, who spend their days upon trifles, have minds and can use them, tastes and can cultivate them, means of knowledge and can employ them. It is mournful to think of the waste of intellect, of the abundance of stupidity. It is mournful to think how we weary one another, and grow sick upon the very smiles which we have purchased. It is good, once more, because it will enable us to be at once attractive and just. These externals, which really are aside from the true purpose, are often obtained at a terrible cost. Honesty and love are sacrificed to gain them. We have the world, but where is the soul? We stand well with respectable persons, because such persons often esteem equipage before worth. But what necessity was there for all this; and how are we profited? When a wise man, or a truly great man is present, who looks at the carpet? When the Prophet is in the house, are not the meal and the oil sufficient? Who cares about the soup, when a cultivated mind, or even a warm loving heart is expressing itself? We sell our souls, and gain what? Friends? No. We gain the reputation of living in style, as many unwise, as well as wise persons live, and our house is preferred before the hotel, because our dinners cost nothing. These things ought not so to be.

R. E.

INWARD AND OUTWARD PRAYER.

To pray is one thing, to express prayer another thing. There are two kinds of prayer ; one, the inward silent communion, and aspiration towards the Father ; the other, the outward expression of these aspirations.

There is a prayer which is only desire. It does not form itself into words ; it is not always even clearly defined ; it is merely desire, felt towards the Father alone, and heard and responded to, though we may not be able to give it expression. This is not meditation ; it is prayer. Meditation accompanies prayer, and fits the soul for its exercise ; but this inward aspiration is something distinct from meditation, though it may pass into it, if not restrained. The meditation, into which this kind of prayer too often degenerates, is only the pile of fagots which we heap upon the altar, but prayer alone is the flame that ascends to heaven.

It would seem to be very dangerous to trust too much to this inward prayer, which is still not less prayer, not less a *seeking*, than the other. But it belongs only to a spirit purified and exalted by long service ; the seasons are few and far between when we can taste it. And perhaps to some of the best it is never granted. We cannot conceive of its existence in a soul unaccustomed to stated times of devotion, and to the expression, and definite manifestation of desire towards God. This inward petition is the result of our habitual expression, and cannot in any way supersede it. The prayerful spirit must necessarily die out of a soul, that waits for inspiration, or for a longing to exercise it. If we cannot control our thoughts at certain times, and lift them up, it is a proof, not that we should not engage in worship, but that our hearts are in a wrong state, and need only the greater effort to subject them. We have heard it objected, that it is a mockery to offer to our Heavenly Father any service, which is not the

result of a heartfelt glow, that it is better always to trust in the spirit, which will lead us to God, if we only wait upon its promptings. But it is to be feared that no angel will trouble the waters for us, unless, using humbly the means of access, which are open to all, we first move forward with slow and trembling, doubting though almost faithless steps.

There must be system and order in our arrangements, if we wish to carry on the whole business of life. It would be strange then, if in the multitude of interests that surround us, we could not fix a certain time for this, the only foundation and strengthener of all interests; and it may well be doubted, whether we should often feel inclined to pray while the *habit* of prayer is yet unformed. We must first consider it a duty, regularly to be discharged, before we can be capable of enjoying it as our highest privilege. Yet though we speak of it as a *duty*, this does not imply that it is not the natural tendency of the spirit to pour itself forth in aspirations towards the Heavenly Father. But we must recognize this fact, that it is a *duty*, and to be engaged in at certain times, whether our spirits incline to it or not. Surely the soul that is penetrated with a sense of humiliation at its own disinclination for this service, its highest privilege in its best estate, must at least feel willing, as its only resort, to confess its disinclination and ask for the return of a prayerful mind, even though it be long before an answer is heard in the soul to these seemingly unprofitable petitions.

Perhaps there are spirits raised above the necessity of stated times of worship, and even the *expression* of prayer. And of our great Exemplar, Christ, we cannot tell whether he would urge his followers to pray at certain *times*, or not. But this we know, that he did give expression to prayer, that he was not satisfied with merely vague longings, however much they may elevate the spirit. It would seem then, that we ought to beware of giving way to disinclination, of considering a somewhat formal service worthless in the sight

of God. Will not the holy associations that gather round our highest hours of prayer, shed at least a faint lustre over our painful struggles, and bring us back again to those seasons when we shall feel truly that worship is but

“The motion of a hidden fire,
That glows within the breast.”

We intended only to define our idea of prayer, and not to speak of the manner of praying, since this must differ with different souls. Yet it does seem that we sometimes overlook the importance of approaching the Father with a certain sense of prostration of spirit, and somewhat of awe, if we may so speak. By this word *awe* is not meant any degree of fear or dread; as children to a loving Father, we cannot come with feelings of this sort. Yet not only as children, but as servants of the Most High, should we come bowing down, and with listening ear, waiting for the faintest whispers of the sacred message which this inward communion shall bring to us. We should appear, not only kindled with aspiration and warm desire, but prostrate under a sense of “the exceeding glory,” before which we stand. N. S. N.

NECESSITY OF HOLINESS.

A SERMON, BY REV. FREDERICK T. GRAY.

HEBREWS, xii. 6. Follow after peace with all men, and holiness, without which no man shall see the Lord.

THIS is a simple, comprehensive, and momentous precept. It is one of those remarkable passages, scattered through the Scriptures, in which, in a short compass, we find stated the whole of human duty. We see, summed up in a few words, all that is necessary for man to do and to become, all our

duties as accountable and immortal beings;—to God our Creator and Judge, to our brethren, and to ourselves. And connected with this summary of our duties, is a clear declaration of the solemn and momentous consequences which will result to us, according as we obey or transgress these holy commands.

I cannot but remark, what striking proofs are afforded by such passages, that the Scriptures are the records of divine, inspired truths. In what other book can you read such full and commanding directions, applying to the whole character and condition of man; delineating the whole chart of his obligations, giving him guidance, warning, counsel and consolation, suited to every earthly situation and relation, and enforcing the whole upon the conscience by the high and awful sanctions drawn from a future righteous retribution. Surely no reader can fail to discern in the pages of Scripture divine wisdom and goodness, which shine with noon-day splendor upon the words of eternal life. Such a passage is the one before us.

“Follow after peace with all men.” This, as in other places, is the admirable and broad rule given us by our Saviour. “Thou shall love thy neighbor,” thy fellow-man, “as thyself.” In it are comprised kindness, justice, compassion, sympathy, forgiveness, friendship, the whole circle of the duties which are required of us in the various and complicated relations of human life. It is a short compound of all which a man must do and suffer for his fellow-man.

“Holiness.” This single word contains in itself, the whole of the virtues and graces which form the beauty, glory and perfection of the human soul, and describes the feelings and dispositions, the homage and obedience due from us to our Infinite Creator and Benefactor.

Then, finally, the obligation and necessity of performing these solemn and difficult duties are bound with irresistible power upon the conscience and the heart, by the express declaration,—“without these no man shall see the Lord.”

What a volume of meaning and instruction is wrapped up in these few words! What an eloquent and convincing lesson do they convey of the whole duty of man! My remarks will be confined, in this discourse, to the latter portion of the passage. "Follow after holiness, without which no man shall see the Lord." By "holiness" here, is meant virtue, goodness, excellence, religion, every thing which is pure, humble, devout, exalted and heavenly. The phrase, "to see God," we find to be frequently used in Scripture. It is manifest that it is not to be understood in a literal and exact sense. It means to know and love him, to enjoy his favor, to feel conscious that in some humble measure we resemble him. It denotes also communion with him,—a feeling of delight in the consciousness of his presence, and an assurance of a more intimate knowledge and adoration of his glorious character in the future and more spiritual state. In this way we are to explain the declaration of Jesus, "Blessed are the pure in heart, for they shall see God." They shall know, admire and love him, and enjoy the pure happiness arising from a sense of his presence and favor.—Would we be convinced of the truth and reasonableness of this precept, let us examine some of those elements which unite to form what is termed holiness, and we shall perceive plainly, that without possessing them, we cannot see God, in the sense in which the words have just been explained.

And first, *purity* is one branch of holiness. By this I mean, exemption from the power of base, and sensual desires—the becoming chaste and spotless, not only in the outward action, but in the deep recesses of the heart. It comprehends all pure, exalted thoughts and affections. It requires us to give to the soul, the spiritual part, the dominion over the body, to bring all the animal affections into subjection to the perfect law of excellence. It forbids, not only, nor chiefly, the mere debased action, for both reason and Scripture extend their control to the seat of all thought. They would lay the restraint, where

alone it is safe, thorough, permanent. The Gospel sets up a high and unbending standard. Its scrutiny is keen and uncompromising. It teaches us, that to cherish low and debasing thoughts, to indulge sensual and impure desires, is as great a violation of its laws, does as deep an injury, imparts as dark a stain to the soul, as to carry out the wrong affection into action. To be "holy, harmless, and undefiled," to "present our bodies and our spirits, a living sacrifice, holy and acceptable to God," this is the service it requires; and it is justly called, too, a "reasonable service."

And now let me ask, does any one doubt whether we must acquire such purity before we can see, know, love and enjoy the will, and find peace in the presence of God. Consider the character of this great and good Being. We cannot, even in our highest conceptions, worthily comprehend his perfections. But let us take our idea of purity, divest it of all imperfection, and exalt it to infinity; and we arrive at some imperfect idea of Him who is "glorious in holiness," who is "of purer eyes than to behold iniquity," in whose "sight even the heavens are not clean," who dwells forever in the cloudless glory of his adorable perfections. Does it need any argument, to prove, that if we debase our souls by low and groveling appetites, if we pollute our spirits by earthly and sensual desires, and darken our minds by admitting and cherishing unholy thoughts, we are in such a condition unfit to enjoy the presence of an infinitely pure and holy God? Can we hold any high and solemn communion with him? Can we see him by the eye of faith and devout contemplation? Can we rejoice in the consciousness of his intimate knowledge of us? Can we look forward with ardent hope to the more full revelations,—the clearer knowledge, the nearer approach to him, which the Christian expects will dawn upon him in the future life?

We cannot compare ourselves, thus corrupted, with the mild but piercing glories of the Divine character, without being

penetrated with a conviction, that we have, by our deliberate actions, debased ourselves, have fallen from that elevated and happy state for which we were designed. We must feel that we have no sympathy with his nature,—that his presence here and hereafter would only fill us with shame, remorse and anguish,—that in the light of his countenance, the darkness and deformity of our own souls would be the more conspicuous. No, my friends; God has formed our souls such, that we can never experience any true and lasting pleasure, we can never know their intended peace and joy, we cannot be true to our nature, we cannot attain the high and holy happiness of knowing, loving and adoring Him, unless we strive always to keep our hearts pure and spotless, and make them a fit residence for his holy spirit. Our Creator is saying to us and to every human being, by his law written upon the heart, by the voice of conscience, and by the clearer teachings of Revelation, “Be ye therefore holy, for I am holy.” ‘You are the creatures of my hand. You must earnestly and constantly strive to wash out, by sincere repentance, the stains you may have contracted—to hate and avoid all corruption; your souls must possess, in some degree, the perfect purity of their Author, or you must ever remain degraded and miserable, you are unfitted for any lofty heavenly intercourse, you cannot see nor love God.’

But secondly, if we would see God, we must become spiritual. “God is a spirit, and they who worship him must worship him in spirit and truth.” Man, we are accustomed to say, is composed of body and soul. He has an animal organization,—senses and passions which liken him to the brute creation. But he has also a soul—an intelligent, a reasoning, thinking something within, by which he is raised far above the beasts of the field and the fowls of the air, and is allied to higher intelligences and to God. He can meditate upon the objects around him, he can study the wonderful creation, he can turn within and examine himself, he can

choose between right and wrong, can obey or transgress the Divine laws, can feel conscious of praise or blame, reward or punishment. Now it is this part of our nature, that which is rational, spiritual, on which religion is founded, and to which it is addressed. It is by means of these nobler faculties, that we have a conception of God, that we form any ideas of his nature, that we behold and admire the glories of his character, that we must make some humble approach to an imitation of his perfections.

But surrounded as we are by outward, visible objects, which are always claiming our attention, crowding into the mind and filling it in endless succession and variety, there is need of constant effort to resist their influence. Furthermore, we increase greatly the strength and influence of our lower or animal propensities by excessive indulgence. Who does not know the constant, steady, and almost absolute dominion which the body exercises over the soul? How large a share of our happiness do we derive from these short-lived pleasures which begin and end in the senses! All men, in a greater or less degree, brutify, so to speak, their nature, by yielding to the tyranny of some one or many of the same appetites, which we share in common with the animals. How much and how often do we hear, see, feel and taste, how seldom and painfully do we think, reflect, reason and judge!

But if we would be spiritual, we must constantly strive to keep under the body, and bring it into subjection to its rightful and intended ruler, the soul. We must "mortify the body with its lusts and affections," which war against the spirit, darken its glory, fetter its freedom, palsy its activity, and cramp its energies. This thinking principle, a spark of heavenly fire, that which constitutes our real *self*, it is *this*, which we must cultivate and strengthen.

It is not denied that this is a difficult and painful task. It requires unyielding effort, constant vigilance and self-denial. The wild and lawless company of the animal desires can

never be driven out. They accompany us everywhere, they are always clamorous for power, they can never be quieted,—they must be always sternly watched. At any moment they may rise in their strength, silence the voice of reason, drown the remonstrance of conscience, and lead us captive in humbling and disgraceful bondage. It is a melancholy truth, that the great majority of mankind are kept in this slavery. The body, the senses, the passions, these are their masters; to eat, to drink, to sleep, to go through a constant round of mere animal thoughts and indulgences, this is the whole history of their life. They are scarcely conscious, that they have within a treasure, in comparison with which the body is worthless, which is never to die. They must arise and burst their chains. You have within you a thinking, accountable soul. It is this, which forms the true dignity and glory of your nature. If you will release it from its subjection to the flesh, it may put forth its energies. It may be made the source of pleasures more pure and lasting than any bodily indulgence can bestow.

It was intended that so far from being the servant, it should be the lord and master of the body. It was given to you, that it might be cultivated, that it might rise to high and pure enjoyments. It was kindled up within, that you might strengthen and exalt it by employing it in some worthy pursuits. It is the instrument by which you are to study and understand your duties. If you would be *men* in the true, comprehensive sense of the term, you must be spiritual, not carnal and sensual.

You have the power, if you would put it forth, to throw off the load of the animal desires, to purify and elevate yourselves. And if you would see God, if you would in any degree resemble him, if you would feel the glory of his character, and live worthily of your relations and duties to him, you must live a more spiritual life. By meditation you must acquire a taste for what is spiritual and heavenly. You must

excite and maintain a firm faith in the existence and constant presence of God, in those great truths of religion, which relate to him, to your own soul, and to the future and unseen state.

Say not, that these views are visionary and extravagant. No, they are simple, sober truth. If it be true, that we are exalted in the scale of being above the brutes, if we are thinking, accountable and immortal beings, if we have a soul, which connects us with superior beings, and with the infinite God,—then we must not live a mere animal life, we must understand and have pure and spiritual objects ; or we can never acquire that holiness, we cannot possess the peace or enjoy the happiness of that religion, which is “the power of God unto salvation to every soul that believes ” and obeys,—we cannot see or have communion with the Infinite and Perfect Spirit.

I have said, that if we would see God, enjoy his favor, and become happy in this world or in the next, we must be pure and spiritual. But we must also become *devout*. If we would know God, we must not be strangers to him. The idea of him, the consciousness of his universal presence, must be familiar. If we would form ourselves into his image, we must often and earnestly commune with him by meditation and prayer. Prayer has been justly called the soul of all religion. It is that which gives to it its warmth, sincerity, and strength. It revives it when faint and decaying, it preserves and strengthens it where it already exists. Wherever it is found, the soul cannot but feel its purifying, and elevating influence. It will rebuke, and aid us to subdue, all the dark, selfish and sensual passions. It will call forth and mature every thing which is kind, humble, pure and heavenly. We shall by degrees love more fervently, admire more ardently, and obey more perfectly, the great and good Being to whom the homage of our supplications and praise constantly ascends. It may be safely said, that without the habit and the love of prayer we cannot be holy, we cannot be religious. As well might a child expect to love and respect a parent, from whose

presence he banished himself,—of whose very existence he was scarcely conscious, whose commands he seldom obeyed, whose constant kindness he received only with neglect and ingratitude, whose virtues he made no effort to imitate.

If we would see God, we must fix deeply in our minds the idea of his constant presence. We must hold humble and devout communion with him. We must constantly seek from him the supply of our wants, with the forgiveness of our sins, and implore his favor and blessing. Then we shall feel gratitude for his boundless goodness ; we shall be conscious of our absolute dependence upon him. We shall enjoy also the blessed assurance, that in all the changes of this life, and throughout the future eternity, we may have in him an Almighty Protector and Friend !

In conclusion, let me earnestly exhort you to study and understand the momentous and comprehensive truth stated in the text. It is one of vital interest to every accountable being. Its influence extends through all time and place—to every future period and condition of our being. “Without holiness no man shall see God.” This is the fixed, eternal law of the Divine government. We read it in the unchangeable perfections of his own nature. It may be learned in some measure from the course of his Providence. It is inscribed on our own souls ; and it shines with piercing lustre upon the pages of Revelation. Our Creator possesses infinite benevolence. He has created us not for his own sake, but to increase the amount of happiness. At the same time he has so formed us, that unless we possess holiness, virtue, excellencé, a resemblance to himself, we cannot see, know, love or obey him. He has connected together in everlasting bands virtue and happiness, vice and misery. We may attempt to satisfy ourselves by mere sorrow for sin, by zeal for a party, by correct opinions, by powerful religious excitement, by a fancied share in the merits of the Saviour, by a doctrine of arbitrary elec-

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tion, or by escape from outward torments ; but all these things are vain and worthless. The law of our nature, the Divine law, extends beyond and above these weak and beggarly elements—these miserable substitutes.

The soul—the soul—there we must look ! So far as *that* is pure, humble, benevolent, and devout, so far as the same mind is in us which was in Christ Jesus, so far we are happy, so far we are saved, so far can we see and enjoy God—and no farther. It is so now, it will be so in all coming time. It is true here, it will be true throughout the universe of God. It is true in this world, it will be true in the world to come !

MODERN TRADITION.

SOME writer says, with profound truth, “ Men have imagined that the more there is to be believed, the more are the merits of the believer. Hence all *traditionists* form the Orthodox and the strongest party.” Supposing salvation to depend on a certain compound whole, made up, in part, of nominal or professed belief, and in part of actual virtue, they infer that the longer the list of articles and observances, requiring an outward assent, the less need be the complement of personal righteousness. They forget that it is error to include more than the truth in one’s creed, as well as to be satisfied with less than the truth ; and also that by setting forth as *essential* what other men cannot see to be *true*, they turn back many to utter skepticism, recklessness, and despair.

There is no limit to this traditional usurpation of authority, short of the blindest superstition. Once admit that the performance of certain ritual acts operates as a talismanic charm,

or that the repetition of articles and technical words can possibly be put in the place of personal righteousness, and you take room for a wide departure from the simplicity of Christ. Just as the mass of the ancient heathen people could not wait for the slow processes by which the philosophers would demonstrate the supremacy of one God, but hurried to propitiate all the possible deities whose power they imagined could harm or help them, so, many Christians, avoiding the responsibility of establishing deep convictions of their own, would make friends with a host of dogmas. A future salvation from punishment is made of more consequence than a foothold on unchangeable truth.

H.

THE POOR VICAR.

These lines were suggested by the "Journal of a Poor Vicar in Wiltshire," translated from the German by Rev. W. H. Furness, first published in the *Gift* for 1844, and since reprinted in one of the religious journals of this city. It is said, though it seems to us without much reason, to have been the original of Goldsmith's "Vicar of Wakefield." The whole piece, only the commencement and close of which are here versified, is alike creditable to the writer, who has composed so pleasant and instructive a fiction, and to the translator, who has rendered the foreign article into graceful and idiomatic English.

It was an English sunset,
And o'er a woodland green
Came streaming rays of crimson,
With lengthened shade between.

Tall monarchs of the forest
Flung out against the light
Their brawny arms, all joyously,
In freshest green bedight.

And down about their gnarled roots
The gentle harebell clung,
And forth from blue-eyed violets
A fragrant vesper rung.

Beneath the woven leaflets
Of oak and maple fair,
There bent a toil-worn minister,
Before his God in prayer.

His black robe fell about him,
With clinging, threadbare grace,
And few indeed the snow-streaked hairs,
That twined about his face.

Above a clear, deep-seated eye
His thoughtful temple rose,
And his bewrinkled, pallid cheek
Was eloquent of woes.

"Support me, God!" his earnest prayer
In faltering accents fell;
"Support me, thou who knowest
To order all things well!

"Full faithfully, for many a year,
Thy servant here hath striven,
And little cared himself to thrive,
So that thy fold hath thriven.

"And hitherto from scanty means
Thy hand hath plenty brought,
And darkest clouds have proved to be
With rainbow radiance fraught.

"Yet are thy ways mysterious,
For in declining years
I find my sole possession,
The prison and my fears.

"It were not for myself alone;
But children young and fair
Are growing, day by day, to be
A more engrossing care.

"On little have we been content;
Oh God! that little give:
No way seems open to us now
On less than this to live."

Hot tears stood trembling on his cheek,
Or fell in heavy showers,
One moment gemmed the sward, like dew,
Then withered the fresh flowers.

The while he wept in silence,
Like star across the night,
There came a form of radiant grace,
Restoring faith and light.

Dark curls hung o'er its glowing cheek,
The eyes with tears were flushed,
Yet frolic from the parted lips
In radiant mischief gushed.

"What ! weeping, dearest father?
Nay, faithless are thy tears;"
'Twas thus the maiden greeted him,
Despite her tender years.

Yet threw her arms about him,
And sought his faded cheek,
Her mild caresses giving
The strength he seemed to seek.

"What ! weeping, father dearest,
Who bade us trust the Lord !
I came to cheer thee, father,
With his unwritten word.

"I wandered, slowly weeping,
Beneath the shady wood,
And if I feared that thou wert poor,
I knew that God was good.

"The harebells, father, were so sweet,
The star-flowers so fair,
I stayed to see them fold their leaves,
And say their evening prayer.

"And now what dost thou think was there?
Within the silver cup
A little fly was busy,
Drinking the honey up.

“The white leaves folded over him,
And made so nice a bed !
Papa, if God cares for the fly,
He'll shelter thy grey head.

“But father, this is not the whole;
I have not told the best ;
I was so tired wandering,
I threw me down to rest.

“And, father, God sent pleasant dreams;
At first, I felt so sad,
That neither flower nor singing bird
A charm to lure me had.

“I saw the brave new minister,
Our pretty cottage too,
And we were leaving, father,
To roam the wide world through.

“And then I thought the sun came out,
It was the harvest week,
And a right royal messenger
Our quiet home did seek.

“And on a velvet cushion,
What, thinkest, carried he?
It was a bishop's mitre,
That he was bringing thee !

“And oh papa! so wildly
Thy thin grey hairs stole out
From under the gold border,
That circled it about,—

“I could not choose but laugh, and so
I woke me with a start,
And then I felt a heavy load
Was lifted from my heart.

“And now, indeed, perhaps thou art
Too old to believe in dreams ;
Yet to have faith till harvest week,
The veriest trifle seems.

"If then, papa, thou reapest not,
 God covereth the flies;
 And thinkest thou, thy dear old head
 Is worthless in his eyes?"

Her eager lips were hot with haste,
 She staid her panting words,
 And then in kneeling seemed to plead
 Excuse that love affords.

About the old man's temple
 The red light cast a glow,
 And waves of rosy, western mist
 Did round the maiden flow.

Across his face a quiet hope
 Came with the twilight stealing,
 And calm as calmest stars came trust,
 The Father's love revealing.

And as eve's crimson flush died out,
 And on the springing sod
 The last star-flower closed its leaves,
 He said, "Let us thank God!"

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The harvest dawn breaks red and bright,
 Stout sheaves of golden grain
 Are stacked around the yellow field,
 Or press the loaded wain.

And with the songs of working men
 Conclude the weary days,
 While voices from the parsonage
 A grateful chorus raise.

Not that the royal messenger
 Came stately to the door,
 But that of worldly need had come
 More than sufficient store.

And so rebuked before the child
 Let faithless spirits stand—
 For thus the God of faithfulness
 Holds all within his hand.

SUNDAY SCHOOL INSTRUCTION.

SUPERINTENDENTS and Teachers must have observed a general indifference, on the part of scholars, to their religious teachings ; and must have felt too, frequently, the want of a suitable preparation on their own part, to discharge the duties which devolve upon them as faithful instructors. These questions, then, naturally arise in the mind,—How can we interest these children ? How fix in their young minds a lasting impression of the importance of virtue, truth and holiness ? How are they to be enabled to read, and to understand, the law of accountability, so deeply engraven on every human soul ? How shall they be led to comprehend the omnipresence of God, his ever watchful eye ; and the no less important truth, that it not only is a Creator, but a Friend, a Father, who cares for them ? These, doubtless, are momentous questions, and deserve our earnest, prayerful consideration.

In the first place, let us examine the condition of the minds, which we are required to mould and fashion for time and for eternity. The children of our Sunday schools have not been drilled in catechisms ; they are not early indoctrinated and taught to regard with peculiar sanctity “thirty-nine articles of faith.” More fortunate than some of their teachers, (who grew up under the influence of a creed, that cramps and deforms the mind,) they have not to *unlearn* a false theology, before their infant minds will be prepared to receive the first principles of Christianity. The natural love of God’s world, of truth and beauty, has not been smothered or overlaid by doctrines, which have the same title to our veneration as witchcraft itself, namely, antiquity and respectable names. The free, the loving, the untaught child comes to us to receive moral and religious culture. The impressible mind lies open before us, like the delicately prepared plate which the sun’s rays are to convert into a picture ; and its keen suscep-

tibilities enable it to catch the reflection from our minds by a process far more delicate and certain than art could devise, and thus a picture is created in the youthful mind as durable and indestructible as the soul itself. But if they have nothing to *unlearn*, they have almost everything to learn. They have been taught to pray to their Father in heaven, but they have an idea that heaven is a great way off, somewhere among, or beyond the twinkling stars, not in their own hearts,—the result of obedience to holy laws. The idea of responsibility for the use of a mind and conscience, whose existence the child has hardly come to understand, must necessarily be vague and indistinct.

Such is the condition, generally, of children who enter our Sunday schools. There are exceptions, doubtless, arising from the different degrees of intellectual, moral and religious cultivation which parents may have bestowed on their children; and varying, perhaps, with the age of others, who may have entered the school at a more advanced period of life.

Now do we appreciate the responsibility which rests upon those who undertake to unfold and strengthen these youthful, yet boundless capacities? What powers, what disposition, what preparation do we bring to this glorious work? A world crowded with intellectual and moral wealth is to be analyzed, classed, discussed, laid open to their view, and adapted to their comprehension. What exertion on the part of the teacher should be considered too great, what sacrifices of personal comfort or gratification ought he not cheerfully to forego, rather than enter the Sunday school unprepared by study and investigation, not only of the subject, but of the best mode of communicating religious instruction?

Having prepared his own mind, he should next endeavor to win the scholar's confidence and love. He should remember that the value of first impressions in this case can hardly be over-estimated, or too carefully heeded. In order to secure the desired end one pre-requisite is indispensable,—the

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scholar must give his undivided attention to *all* the exercises. Without this, nothing can be, and with it, everything may be hoped for. Not only good manners, and a proper regard for the feelings of others, would enjoin the rule, but there can be no progress without it. It is not enough that a scholar listen to most of the superintendent's general lesson, or that he answer his teacher's questions; he should be required to yield his unceasing attention, not only to what his teacher may have to say, but to all and each of the lessons and exercises of the school; and be taught, first of all, to feel it his duty to do so. Attention, being the basis of self-education, (and self-education being of more worth than all other education,) should be sought, and if possible attained, in the Sunday school. Let a child come early to understand that it is not what another does, says, or thinks *for* him, but rather what he may do, think, and say for himself, that really touches the character. Bring a boy to attend to this consideration, and self-education is already begun. Fix his attention to that point, and, if need be, to that point only, for weeks together, till it become a firm conviction of his mind. And there is less difficulty in doing this, than might at first glance be supposed. A child's attention may be continued for a long while upon a single principle of our religion, if the illustrations be but slightly varied each time the mind is brought back to it; and may be even enjoyed the more, for being readily understood and recognized as an old acquaintance. So too, with the teacher, old truths will acquire a new interest and increased significance to his own mind, from the reflection of that light which is dawning upon the mind of his pupil. Thus each acts upon the other, till mere teaching is warmed into a genial glow of good feeling, fellowship, confidence and love. This hallows the labor, and makes it, like charity, twice blessed.

But to be more practical. No doubt can be entertained of the necessity of arresting the attention, awakening the dormant mind, and fixing the thoughts intensely on the subject

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of religion. How can it be done? It is to be accomplished by illustrating, and enforcing by example, the principles of Christianity. There is danger that we shall fritter away our energies, and waste golden opportunities, in mere desultory efforts, such as reading the Scriptures, Sunday after Sunday, in the same dozy manner, or in long, tiresome general lessons of abstract virtue, morality and religion, which are about as interesting to children, as the old discussion of the comparative merits of consubstantiation and transubstantiation. Neither is the head enlightened, nor the heart moved by such teachings. Is it not desirable, then, to simplify our instructions, by confining ourselves to the inculcation of a few great principles, rather than spread our dim light over so great a surface, as to be unable to bring it to a focus, anywhere, with sufficient power to light or warm a soul? The life and character of our Saviour, the lives of the Apostles, and the experience of every virtuous and true man, all confirm and illustrate the truths which it should be our aim to inculcate. These set before the child principles already embodied, to be lived out again by him. Let it be enjoined upon the scholar to apply these Christian principles as touchstones, by which to test his own life. Persuade him that he must be in earnest in seeking out, and assiduous in applying, these principles to his own soul. To do which, he must exercise every faculty he possesses, as on himself must ever depend his success or failure to secure a high character, a pure life, and permanent happiness.

To show how these principles may be expounded, let us take, for example, the law of accountability. How is this to be explained and enforced; how shall the child be made to feel that he must live under, and subject to, this law—that he is responsible for the gifts with which his Maker has endowed him?

In the first place, we may safely appeal to a law of his very being, to show, that his thoughts, words and deeds,

though apparently transient, make an indelible impression, and become a component part of his consciousness. This may be shown in various ways; the most striking perhaps, is by reciting well authenticated anecdotes which illustrate the idea, and bring it within the grasp of a young mind. All children have not heard of the boy who at four years of age fractured his skull, for which he underwent the operation of trepanning. At that time he was in a stupor, and after his recovery retained no recollection of the operation, nor was he known to refer to it, till at the age of fifteen, when, during the delirium of a fever, he gave his mother a correct description of it, and named the persons in attendance at the time. To some the celebrated case related by Dr. Rush may be new, by which we are informed of a patient who in her youth could speak only Italian, her native tongue; after a residence of many years in this country, she had forgotten that, and conversed only in English; but during the excitement of a fever, she recovered her knowledge, (or rather her recollection,) of the Italian, and would converse only in that language. These cases go to show, not merely that by association we may recall early impressions,—*that* no one ever doubted,—but that knowledge in every possible form, which has ever been ours, is ours forever, part and parcel (so to speak) of our consciousness, and will be identified, sooner or later, through all changes of matter; although under ordinary circumstances, and in a healthy state of the nervous system, it may seem to be forgotten, or even lost. This is true of *mind*, notwithstanding physiologists teach us that our *bodies* undergo an entire change once in seven years.

The scholar, having now a firm conviction that all truths, intellectual and moral,—and all vice and falsehood, too,—which have ever attached to the mind, become an indestructible and ineffaceable element thereof, is prepared to take one more step in comprehending the law of accountability.

Let us suppose each scholar to carry in his own breast a

picture gallery, which is as capacious as his mental faculties, and as enduring as his soul; it begins with life, it ends only with eternity. This gallery contains the reflected image of every act and purpose of a life-time, suspended in the exact order in which the events of life succeed each other. 'Here is an opportunity,' it may be said to the child, 'for you to select just such pictures as you will love to look upon every day,—such as it will gratify you to see through all coming time.' It lies with you, then, to decide, whether your gallery shall be filled with hideous deformities, or with surpassing beauty. Every act, every purpose, is instantly transferred, as a picture, for weal or woe to this depository called *soul*. Your wrong doings,—your evil passions indulged,—your misspent, unfaithful life, shall be pourtrayed in shadows dark and gloomy, lighted up only by the fitful glare of a picture of more intense and burning shame! Yes, it depends upon your own free choice, whether you will lay up such a collection as will torment you with frightful spectres of evil deeds; or preferring goodness, truth and beauty, receive a widely different class into the mind,—a class that shall kindle and expand the affections, that shall elevate and purify the heart.

Let it be urged, that kind, considerate, disinterested acts of life create miniature pictures, not unlike "the Good Samaritan," and "the Holy Family." From deeds of goodness, from truthfulness, and fidelity to duty, spring forth pictures of more than earthly loveliness. Soft sunset colors, blending their mellow tints, are not more beautiful than the mind's pictures of grateful emotions, whether resulting from favors received, or kindnesses bestowed. The consciousness of this heart-treasure forms in the soul a living-picture of the *future*, not less real, and more beautiful, more glorious, than sensations called forth by gazing, in wrapt admiration, on Claude's dream-like, ethereal perspectives. And in the loftiest, holiest aspirations after spiritual excellence, the mind is impressed with a sublime idea, akin to that which Raphael has shadowed

forth in "the Transfiguration." How truly is the soul fashioned and colored by the acts, and even thoughts, of life ! In a word, and more simply, these mental pictures are transcripts of our own experiences, inscribed for eternity upon each individual soul. Others may talk of a retribution hereafter, of an offended God, to be avenged for violated laws ; but here is a daily, hourly retribution, springing from the very constitution of the soul itself. Is it possible then to conceive of a more momentous thought to be presented to the youthful mind ?

We have intimated, in regard to one topic, the method that a teacher may adopt respecting many others. But we have reached our limits.

J. W. jr.

CHRIST SPOKE TO HUMAN WANTS.

SURELY the teachings of Jesus must have been suited to man,—to man as God made him, to man in all the conditions of his life. He who sent the message knew well the nature it was designed to reach, to elevate, to purify and console. The measure of any system's adaptedness to human nature may be estimated, in the end, by its practical efficacy ; by the influence it actually and finally exerts on human life and human conduct. How many profitless pages have been written, and speeches uttered, even on high and grave themes ; profitless, only because they satisfied no want, answered to no spiritual desire, of those who read or listened. They fell dead and powerless, because they were not adapted to that mind and heart whereto they were directed. The seed may have been good ; and the soil not altogether bad, not utterly sterile, or rocky, or choaked with thorns ; and yet there was no fitness of the one to the other. The fruit that ripens under the warm breath and brilliant sunshine of the tropics will not strike a root amidst the ice and moss of the poles.

Those words, though heard, were not recognized as a reality. It is in life that men are found, and to life all words that would have influence must be spoken. It is the nature of a man, what is real and abiding and active in him, that every effectual voice must reach. And such a voice was that of Jesus. It goes down into the depths of our spiritual being. We feel as we read that this was what we needed, what our souls in their best hours craved. Some real experience of our own, some felt hope or sorrow or affection or fear, has made what it utters actual for us. Often his truth is plain and direct, clear and impossible to be mistaken; and always, when we have taken away the slight covering of parable and metaphor in which he saw fit, for wise reasons, to clothe it,—so beautiful and attractive often, that we would not wish to remove it,—always the simple reality will be there, forcible, unambiguous, practical and efficient; for it addresses our own nature, the nature of every one of us as well as of all mankind. Hence it cannot die. It is not strange that it lives so long and acts so powerfully.

It is so with what is said and written in every species of composition, in all departments of literature. That only is perpetual, and gains a lasting influence, which recommends itself to us, because it appeals to living sentiments and experiences in the heart. All else passes on and dies away without an echo. But especially is this the case in moral productions, in words addressed to that part of our nature which is intended to govern all the other parts, in which is our only real life-spring, and life-principle. That spring and that principle will not be touched with warmth, and to a purpose, excepting as Jesus touched them,—with an adaptation to the wants and capacities of the soul itself. As he declared the highest of all truth, so he addressed the noblest feelings; and he addressed them in the spirit of knowledge and the spirit of truth. While man's nature, therefore, has remained the same, his words could not be stripped of their meaning and power.

INTELLIGENCE.

ORDINATION AT TAUNTON, MASS.—On Wednesday, March 27, 1844, Mr. Charles Henry Brigham, of the class graduated from the Cambridge Theological School within the last year, was ordained as Minister of the First Congregational Society in Taunton. The services were attended by a large audience, and were as follows:—Introductory Prayer, by Rev. Mr. Ware, of Fall River; Selections from the Scriptures, by Rev. Mr. Angier, of Milton; Sermon, by Rev. Mr. Bellows, of New York; Prayer of Ordination, by Rev. Mr. Morison, of New Bedford; Charge, by Rev. Mr. Putnam, of Roxbury; Right Hand of Fellowship, by Rev. Mr. Allen, of Roxbury; Address to the Society, by Rev. Mr. Osgood, of Providence, R. I.

Mr. Bellows preached from John xviii. 37: "Jesus answered—To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." All men, and none more than a young minister receiving ordination to the Gospel Ministry, need to be presented with the encouragements that are drawn from the actual success of Christianity in the world. But what is Christianity? It is truth, it is God's everlasting truth. All truth indeed is the truth of God. The truth for which Christ lived was the life of God in the soul of man,—the dimly discerned ideal of all the high-minded and the noble-hearted, throughout the earth. He lived to aid man to be what he was designed to be, the child of God. His message was for this end. How has that end been accomplished? It has been so far realized as to inspire the utmost hope and faith into the hearts of believers. Christianity has become the religion of civilized mankind. Civilization has been unspeakably indebted to it, in all the stages of its progress. But never were there brighter signs than in the passing age, that Christianity was destined to do a humane, a philanthropic, an elevating, a divine work. Goodness, genuine goodness, is becoming a greater cause than a formal piety, or a showy establishment. This is illustrated in a thousand modes. It is not forgotten, either, how much may be urged on the other side. There are mighty obstacles remaining to this true work of Christ. Terrible evils are among us. Slavery, like a flotilla of icebergs, chills our moral

atmosphere. These evils the teacher, and every Christian must confront and resist. But if he would do so to any purpose, he must do it with cheerfulness and hopefulness, by appeals to the heart of love, by the wisdom that *winneth* souls.

UNION PRAYER AND CONFERENCE MEETING.—We take pleasure in recording the establishment of a monthly meeting, which we hope will be regarded with favor by our churches in this city, as we are confident it will then be productive of much good. To explain its character, we need only state the circumstances of its origin. In the course of the last winter, several persons belonging to churches in Boston and the neighborhood, in whose weekly Vestry services opportunity was allowed for others than the clergyman to take a part, thought they should find both pleasure and benefit in occasionally holding a common meeting for prayer and exhortation, with singing. It was their desire, that the exercises of the evening should be, as far as possible, informal and spontaneous, affording as much variety as would be consistent with the single limitation, that all which should be said and done should have a direct bearing upon the religious life, to the exclusion alike of doctrinal discussion and elaborate address. Two or three such meetings were held at the Pitts Street Chapel, and satisfied the wishes of those by whom they were conducted. It was thought by many, that a wider benefit would be secured, and occasion of unpleasant comparison be avoided, if all our churches in the city participated in such a meeting; which was, in fact, proposed nearly two years ago, though not then carried into effect. A general meeting was therefore called by notice from the different pulpits, and was held on Thursday evening, March 14, 1844, in the Bulfinch Street Church. The attendance was sufficient to encourage those who felt an interest in the success of the measure, the floor of the house being nearly filled. Rev. Mr. Gray presided, and introduced the exercises by appropriate remarks and by prayer. Others, both clergymen and laymen, spoke, each for a few minutes only, and after each address a verse of a hymn was sung by the assembly. The meeting was closed with prayer, at 9 o'clock, after an agreement to hold a similar meeting on the evening of the second Thursday in every month. The next will be held at the same place,

and future meetings at such places as may from time to time be designated.

We rejoice in the introduction of this kind of meeting. We believe it may be made very useful. It is intended that freedom, simplicity, and earnestness shall be its characteristics. For convenience sake it is called the Union Meeting of the Boston Churches, but our brethren from other places will be cordially welcomed, and their participation as well as presence will be grateful. Some doubts which we had ourselves entertained respecting the *method* of conducting the meeting were dispelled by the trial; and with one improvement only, that of more frequent devotional service, we anticipate benefit to individuals and an increase of strength to our churches from the adoption of this measure.

MORTALITY AMONG OUR CLERGY.—The bereavements to which our churches have been subjected within the last two or three years have been a frequent subject of remark, and we trust have been made the occasion of a more earnest faith, and a more strenuous preparation for the hour whose uncertainty is so strikingly presented to us. The recent mortality among the ministers of our denomination is, we apprehend, almost without a parallel. We have now to record the death of two faithful servants of the Church, who in different spheres made it their aim to "fulfil the ministry" which they had undertaken. Rev. Isaac Allen, of Bolton, Mass., died on the 19th of March, 1844, in his seventy-fourth year. His bodily infirmities had prevented his taking any part in the services of the pulpit for many months, and during the past winter he was confined to his house. About a year since, Rev. Richard S. Edes was installed as his Colleague. Mr. Allen will be remembered by his people as a faithful pastor and generous friend, and by his brethren as a man of sound judgment, pleasant humour, and Christian worth. Rev. John P. B. Storer, Pastor of the Unitarian Church at Syracuse, N. Y., died March 17, 1844, in the forty-ninth year of his age. He had been laboring under an affection of the heart for nearly two years, which had reached such a height that he had asked leave of temporary absence from his pulpit, which had been granted him, and his arrangements were made for a visit to his friends in New England. He retired to bed as usual on Saturday evening, March 16, and the next morning was found to have passed away from this life, probably

in the tranquillity of sleep. Mr. Storer was formerly, for a period of twelve years, minister of the First Congregational Society at Walpole in this State, which place he left to take charge of the infant church at Syracuse, where he had labored, at the time of his death, about six years, and where his labors had been rewarded with an unusual measure of success in the growth of the congregation, and in the estimation which he had acquired throughout that whole region of country. The loss to his society by his removal will be very great, and in their grief a large circle of friends in this neighborhood deeply sympathize.

THE PRINCETON.—Our community has not yet recovered from the shock occasioned by the appalling calamity on board this unfortunate vessel. It is to be desired, indeed, that a long time should pass by, before all the lesson it so plainly taught shall be forgotten. We should be unfaithful, as chroniclers, did we not enter on our pages that solemn record—that on the twenty-eighth of February, 1844, Mr. Upshur, Secretary of State, Mr. Gilmer, Secretary of the Navy, Commodore Kennon, Hon. Virgil Maxcy and David Gardiner, were killed instantaneously by the explosion of a gun, while on an excursion of pleasure upon the Potomac, with some three or four hundred others, in the steamer Princeton, under the command of Captain Stockton. The event has been noticed in most of our churches with fitting words of grief, of sympathy, of warning, of instruction, and of humble supplication to Heaven. It will be strange, if those who are in high places do not heed the voice of God's Providence in the nation's bereavement, while they share in the nation's grief. At the very seat of political power a Power mightier than any on earth has revealed itself, and spoken audibly. The insecurity of the strongest hold on life has received an illustration by which every living heart must be impressed. Who shall dare to say that the message was not needed?—There is another aspect of the subject that all lovers of peace will not fail to mark, and to regard as significant of wisdom. The weapon of death did its work faithfully. It fulfilled its destiny. To strike terror, to spread dismay and mourning, was its appointed office. And many an instrument, fashioned like itself, only more perfectly, has wrought out those results on a wider scale yet. Have we not *each* something to do, in beating swords into ploughshares?

REVIVALISM.—A person, of the name of Swan, with the prefix of Elder, has lately committed various outrages upon good manners and good morals in the neighboring town of Charlestown. From what we learn of him, he belongs to that class of "revivalists," whose proceedings some years ago in Western New York occasioned the meeting of the famous New Lebanon Convention. He represents himself as a member of the Baptist denomination, and is so far recognized by some of that body as to have been permitted to make one of the Baptist meetinghouses in Charlestown the scene of his desecration of sacred things. His professed object is the conversion of sinners; the effects of his labors are seen in the division of churches and the increase of scoffers. His style of address is too coarse and irreverent to bear exhibition, without bringing a suspicion of profaneness upon any journal whose pages should be stained by specimens of his ribald talk. It is sufficient to say, that he appears to have thrown even the vulgarity and egotistical folly of Elder Knapp into the shade. We understand that he has produced little other feeling in this neighborhood than disgust or mirth, according to the religious or irreligious temper of the hearers; but the occurrence of such a phenomenon in this part of New England we have thought it proper to notice.

SPREAD OF UNIVERSALISM.—We have been struck by the evidence given in the *Trumpet and Universalist Magazine*, of the growth of the denomination of which it is one of the principal organs. We have seen the remark made in other religious papers, that this sect is decreasing; but the facts weekly presented in the *Trumpet*—the notices of new societies, of dedications and ordinations, and various religious meetings—leave no doubt on our minds that alike in Massachusetts and in other parts of New England, in the State of New York, in the Southern and Western States, and in Canada, the Universalists are becoming a more numerous and conspicuous body. A few years since we should have regarded such an increase of their numbers with sorrow, as the doctrine on which we have reason to believe they then chiefly insisted, we accounted, and still account, destructive of the very foundations of personal and social virtue. But their discourses and journals, so far as we are acquainted with them, breathe now a

very different tone. There is much of earnestness and seriousness ; and though we do not agree with them in a large part of the criticism which they apply to the New Testament, we are bound to acknowledge the learning as well as sincerity which they discover. While they continue to maintain that the question of future punishment is comparatively unimportant, there will be a wide and essential difference between them and Unitarians ; but we rejoice that most of their clergy enforce the sanctions of religion drawn from another world upon the consciences of their hearers, and we believe their congregations are receding from the ground they once occupied in the denial of a retribution after death.

We observe that great interest is taken in the Union Conference Meetings, which have within a short time been introduced among the Universalists. The notices of them have become frequent, and they appear to be gaining general favor. As we understand them, several neighboring churches, upon invitation of one of their number, meet for free religious exercises ; clergymen and laymen alike take part, and the services are sometimes continued through the morning, afternoon, and evening. They are represented as strengthening the societies, and promoting the interests of religion.

THE GIRARD WILL.—The legal obstacles in the way of the completion and operation of Girard College are now removed. The decision, as drawn up and presented by Judge Story of the Supreme Court of the United States, is represented as an exceedingly acute and able document. The grounds connected with the Institution are not to be trodden by the feet of the ministers of the Gospel. All clergymen, of whatever denomination, are to be rigorously excluded from the limits. Whatever evil influences a priesthood, or a preacher, is capable of originating are not to be felt there. What is to be the ultimate effect, and the ultimate success of so singular a bequest, remains yet to be seen. Mr. Webster's argument against the validity of the Will was distinguished for the profound and comprehensive reasoning, that has made his efforts at the bar so noble an element in our literature. A large part of it was directed to prove that the provisions of the Will are derogatory to Christianity ; cast opprobrium on its authorized and acknowledged agents ; leave morals to

be inculcated without the supports of religion; impair the proper observance of the Sabbath; falsely represent the nature of Christian institutions; withhold the ordinances from even the sick and dying; would disqualify the young to be witnesses in Courts of Justice; are really without charity; and for these reasons are repugnant to the Laws and Constitution of Pennsylvania, etc.

REPORT OF THE SECRETARY OF THE BOARD OF EDUCATION.—Mr. Mann's Seventh Annual Report, presented to the Legislature of this Commonwealth in connexion with the Annual Report of the Board of Education, has been published, and we hope will obtain a wide circulation and general perusal. It is full of instruction, even beyond any other similar document from the same pen. It is almost wholly occupied with an account of his visit to Europe during the last summer and autumn, and presents an amount of information upon the state of popular education abroad, which for accuracy and practical value is approached by no other publication that has appeared in our country. Although Mr. Mann was absent but six months, he visited Great Britain and Ireland, Germany, particularly the kingdoms of Prussia and Saxony, France, Holland, and Belgium, and by confining himself almost exclusively to the great object which he had in view, he was enabled to investigate the condition of the schools wherever he went, and to bring home a large variety of facts, which he has condensed and arranged, under the light of those principles which he has so diligently labored to make familiar to the people of his native State. We have room only to express our gratitude to him, and our hope that his Report will secure the attention it merits.

We are reminded in this connection of a paragraph with which we met the other day, in a notice of a "Tea meeting held by the General Baptist Congregation of Cranbrook," in England, published in the *London Inquirer*. We copy the passage, as it exhibits the impression made upon an English traveller by what he witnessed among us.

"One of the most interesting features of the meeting was the presence of Mr. George Buckland, after a tour of some months through the United States of America. He delivered an excellent address on the religious culture of the young, in which he gave some very interesting observations of his travels, particularly of the difference between Sunday school education and education in general in America and England. The longer he lived and the more he saw

of society, the stronger became his conviction that the only hope of humanity, the church, and the world, must come from education. By education he meant the full development of the soul of man. He lamented that Sunday school instruction was not of a more religious character. In America it was essentially and universally so. He was particularly struck with this while witnessing the Warren street Sunday school in Boston. But in the new world there was this great advantage,—you could not travel far without seeing some fine school, in which secular education of the highest order was given, so that the children in the Sunday schools there stood in no need of elementary instruction as is obliged to be given in England. He hoped the day was not far distant when more ample provision would be made for the secular education of our community by those in whom the wealth of the nation concentrated, that we might imitate the example of our brethren the other side of the Atlantic, in attending to the moral and spiritual welfare of the rising generation."

COLLEGES IN THE UNITED STATES.—It is an interesting question, how much is gained or lost to the cause of good education, by the multiplication of Colleges. It is natural that, as we have no established State Religion, the number of literary institutions should be increased among us, with the growth of divided and subdivided sects. The Secretary of the American Education Society has recently stated that there are in the United States one hundred and five Colleges. Of these seven are under the direction of Episcopalians; ten belong to the Catholics; twelve belong to the Methodists, and one to the Universalists. The entire number of Students is ten thousand. New England contains thirteen of the one hundred and five, with two thousand Students. The Methodists of Georgia, having already established "Emory College," for young men, have obtained a Charter from the Legislature, and the approbation of their Conference, for a Wesleyan *Female College*, for young women. Rev. Dr. Olin, President of the Wesleyan University, at Middletown, Conn., has recently visited New York, and is at present in Boston, for the purpose of raising a permanent fund for the endowment of Professorships in that institution, without which its existence is endangered. Amherst College, in our own State, has for some time been suffering, and is suffering still, for the want of pecuniary resources. Rev. Mr. Vaill, its very persevering agent, is endeavoring to obtain subscriptions in its behalf, from individuals, to the amount of a hundred thousand dollars. We observe that five thousand have lately been pledged, through him to the Trustees, by one gentleman.